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The editors point out in the preface that studies on Frisia can sometimes be overspecialized and constrained. This volume is certainly broad in scope, and several papers offer new insights or new interdisciplinary connections. A very generous number of maps and illustrations also adds value to the articles.

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SIMON HOROBIN and ADITI NAFDE, eds., *Pursuing Middle English Manuscripts and Their Texts: Essays in Honour of Ralph Hanna*. (Texts and Transitions 10.) Turnhout: Brepols, 2017. Pp. xxiv, 262; 8 black-and-white figures. €75. ISBN: 978-2-503-56670-2.

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Simon Horobin and Aditi Nafde have expertly assembled this festschrift for Ralph Hanna on occasion of his retirement as Professor of Palaeography at the University of Oxford. The twelve essays collected in this volume cover a good range of Hanna's own academic interests, from manuscript studies over regional literature to alliterative poetry. Taken together, the studies gathered here admirably do justice to Hanna's eclectic brand of consummate scholarship: most essays take as their starting point Hanna's "aggressive use of primary evidence" (Horobin and Nafde, introduction, xx) and, on aggregate, themselves amount to "total codicology" (Vincent Gillespie, foreword, xiv)—the pursuit of manuscripts and their contents as a dedicated form of cultural history.

The first essay is Derek Pearsall's "The Tribulations of Scribes," a sympathetic look at the often hard physical labor demanded of scribes and at some of the obstacles put in their way, often by the authors themselves. In turn, Linne Mooney, in "A Scribe of Lydgate's *Troy Book* and London Book Production in the First Half of the Fifteenth Century," proposes significantly to expand the oeuvre of the scribe behind John Lydgate's *Troy Book* in Oxford, Bodleian Library, MS Selden Supra 53 and two other early manuscripts of the same text. If Mooney's identifications are accepted, then the so-called Selden Scribe will emerge as one of the most important early copyists of Lydgate's works. The next essay, Thorlac Turville-Petre's "The Vocabulary of the Alliterative *Morte Arthure*," examines many of the northernisms in the language of the alliterative *Morte Arthure*, leading him to propose that the writer supplemented the north Midland base of the poem's vocabulary with "a regional vocabulary characteristic of the east, ranging from the North East Midlands right up into Scotland" (60). He argues that the *Morte Arthure* could have belonged to a cluster of alliterative works that may have traveled from Lincolnshire to Scotland. Horobin's "Langland's Dialect Reconsidered" offers a critical reexamination of M. L. Samuels's assertion that certain features of Langland's dialect can be reconstructed. Working circumspectly, Horobin arrives at the conclusion that the dialect of the archetype of the B version of *Piers Plowman* "consisted of a linguistic mixture, comprising forms from South-West Midland, Northern and East Anglian dialects" (73). This conclusion, argues Horobin, need not indicate two stages of transmission; instead, Langland himself may have migrated during his lifetime from the South-West Midlands to Essex. Anne Hudson's chapter on "Observations on the 'Wycliffite Orthography'" follows Horobin in returning to the dialectological work of Samuels. Challenging Samuels's claim that Wycliffite texts are on the whole written in a "sub-variety of Central Midlands Standard" (78), Hudson shows that Lollard preachers actually favored an orthography that "was *not* geographically delimited or defined" (93) to aid dissemination. The upshot of this important essay is that Samuels's "Central Midlands standard, Type 1" may not be a reliable standard form at all, nor can it aid researchers in locating manuscripts geographically.

Speculum 94/3 (July 2019)

Richard Beadle turns his attention to a single manuscript, in "Cambridge University Library, MS Ll.1.18: A Southwell Miscellany." Beadle convincingly demonstrates that this well-known miscellany with household and practical information was produced for (and perhaps at) the archiepiscopal household in Southwell, Nottinghamshire. In particular, Beadle suggests that this manuscript may have been compiled by someone in the household of George Neville, archbishop of York between 1465 and 1476, and brother to Richard Earl of Warwick. A. I. Doyle's "The Migration of a Fifteenth-Century Miscellany" traces the fate of Oxford, Bodleian Library, MS Ashmole 750, a collection of mostly grammatical and pastoral material. Intriguingly, Doyle proposes that John Kylling, a Cistercian monk of Vale Royal and the earliest known owner of this book, could have used this volume to conduct a school, "voluntarily supported by a number of residents in local townships, including the clergy" (121).

In "I Saw a Dead Man Won the Field": The Genesis of *The Battle of Otterburn*," Richard Firth Green painstakingly reconstructs the evolution of the border ballad *The Battle of Otterburn* (also circulating as *The Hunting of the Cheviot* and *Chevy Chase*). Noting the minor strategic importance of the Battle of Otterburn (August 1388), Green demonstrates that the poet was struck by the circumstance that the battle was won by the Scots despite the death of their commander, James Douglas, earl of Douglas. In what follows, Green reconstructs the original form of the ballad, balancing the textual and oral transmission history of this poem. Alastair Minnis's "*The Prick of Conscience* and the Imagination of Paradise" pursues the idea of the faculty of imagination in medieval literature, concentrating on *The Prick of Conscience*. In particular, he elucidates how writers chose to tackle the question whether the heavenly Jerusalem can be accurately imagined. Minnis then shows just how original the poet of *The Prick of Conscience* was by departing from his medieval sources and affirming that it is indeed possible to conjure a mental image of the heavenly city. The upshot of this essay is a striking defense of imaginative thinking in *The Prick of Conscience*.

Andrew Galloway, in "Peter of Cornwall's Booktongue and the Invention of London Literature," turns to the life of Peter of Cornwall, a twelfth-century prior of the Augustinian canons at Holy Trinity Priory in London. By examining Peter's wide-ranging oeuvre, Galloway paints a picture of a versatile and leading literary figure in twelfth-century London. Anne Middleton's "The Prologues and Ends of *Piers Plowman* A" is a magisterial study of the surviving prologues and closing remarks of the shortest, and least studied, version of *Piers Plowman*. This essay will surely enter the canon not only of treatments of the A Text but of *Piers Plowman* studies as a whole. In the last essay in the volume, "Three Troublesome Lines in Chaucer's General Prologue: 11 (So priketh hem nature), 176 (The space), 739 (Crist spak himself ful brode)," Traugott Lawler scrutinizes three passages in the "General Prologue" to Chaucer's *Canterbury Tales*, offering viable alternative local readings. In the case of the last suggestion, Lawler even opens the door to a reading of Chaucer as a self-consciously Christian poet. The volume is concluded by a list of Ralph Hanna's publications.

Horobin and Nafde have overseen an outstanding collection that will not only meet Hanna's exacting standards but will prove, much as Hanna's own work continues to do, to be insightful, original, and lasting.

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